

PACIFIC UNION RECORDER

"THEN THEY THAT FEARED THE LORD SPAKE OFTEN ONE TO ANOTHER."

VOL. 1

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NO. 21

THE CHURCH

THE HOUR OF WORSHIP

If ever there was a time when every house should be a house of prayer, it is now. Infidelity and skepticism prevail. Iniquity abounds. Corruption flows in the vital currents of the soul, and rebellion against God breaks out in the life. Enslaved by sin, the moral powers are under the tyranny of Satan. The soul is made the sport of his temptation; and unless some mighty arm is stretched out to rescue him, man goes where the arch rebel leads the way.

And yet in this time of fearful peril some who profess to be Christians have no family prayer. They do not honor God in the home; they do not teach their children to love and fear Him. There are many who, like unruly children, have separated themselves so far from God that they feel under condemnation in approaching Him. They can not "come boldly unto the throne of grace," "lifting up holy hands, without wrath or doubting." They have not a living connection with God. Theirs is a form of godliness without power.

The idea that prayer is not essential is one of Satan's most successful devices to ruin souls. Prayer is communion with God, the fountain of wisdom, the source of strength and peace and happiness. Jesus prayed to the Father "with strong crying and tears."

Paul exhorts believers to "pray without ceasing," "in everything by prayer and supplication with thanksgiving let your requests be made known unto God." "Pray one for another," James says; "the effectual fervent prayer of a righteous man availeth much."

By sincere, earnest prayer, parents should make a hedge about their children. They should pray with full faith that God will abide with them, and that holy angels will guard them and their children from Satan's cruel power.

In the family, order should prevail. The members should be trained to regular habits. There should be a fixed time for rising, a time for breakfast, and a time for worship, either directly before or directly after the morning meal. How appropriate it is for parents to gather their children about them before the fast is broken, and point them to the heavenly Father, who so liberally gives them the bounties of His providence! How fitting for them to thank Him for His protection during the night, and to ask for His help and grace and the watchcare of His angels during the day! How fitting, also, when evening comes, to gather once more before Him, and praise Him for the mercies and blessings of the day that is past!

The father and, in his absence, the mother should conduct the morning and evening worship, selecting a portion of Scripture that is interesting and easily understood. The service should be short. When a long chapter is read and a long prayer offered, the

service becomes wearisome, and a sense of relief is felt at its close. God is dishonored when it is made dry and irksome, when it is so tedious, so lacking in interest, that the children dread it.

There is no reason why the hour of worship should not be the most interesting and enjoyable hour of the day. Questions may be asked, and a few earnest, timely remarks made. A song of praise may be sung. The prayer offered should be short and pointed. In simple, earnest words let the one who leads in prayer praise God for His goodness and ask Him for help. From time to time let the service be varied. As circumstances permit, let the children unite in reading and in prayer.

Fathers and mothers, make the hour of worship intensely interesting. A little thought given to preparation for this hour will enable you to make it both pleasant and profitable. Eternity alone will reveal the good results with which such seasons of worship are fraught.

The life of Abraham, the friend of God, was a life of prayer. Wherever he pitched his tent, close beside it was built an altar, upon which was offered the morning and evening sacrifice. When his tent was removed, the altar remained. And the roving Canaanite, as he came to that altar, knew who had been there; and when he had pitched his tent, he repaired the altar, and worshiped the living God.

So the homes of Christians should be lights in the world.

From them, morning and evening, prayer should ascend to God as sweet incense. And as the morning dew His mercies and blessings will descend upon the supplicants.

Fathers and mothers, each morning and evening gather your children round you, and in humble supplication lift your hearts to God for help. Your dear ones are exposed to temptation and trial. Daily annoyances beset the path of young and old. Those who would live patient, loving, cheerful lives must pray. Victory can be gained only by resolute and unwavering purpose, constant watchfulness, and continual help from God.

Parents, each morning consecrate yourselves and your family to God for that day. Make no calculation for months or years; these are not yours. One brief day is given you. As if it were your last on earth, work during its hours for the Master. Lay all your plans before God, to be carried out or given up as His providence shall indicate. Accept His plans instead of your own, even though their acceptance requires the abandonment of cherished projects. Thus the life will be moulded more and more after the divine Example. And "the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Mrs. E. G. White.

THE CHURCH

ORDER AND DISCIPLINE. NO. 4

The following question has arisen concerning church order and discipline, Was not the plan of accepting members into the church by *vote*, and of *voting* to exclude refractory members, a part of the misdoings of this people? and does it not come under the head of what has been referred to in the Testimonies as *kingly rule*, which should no longer be tolerated by us as a people?

We inquire what it is that the Testimonies have spoken of as a sort of "kingship." By reference to the "Review and Herald" of June 23, 1900, in the first-page article we learn that what is thus condemned was spoken of as com-

mencing *fifteen years* previous to that date. It says that "fifteen years ago they began to depart from God's plan, and referred all important questions for decision to one or more persons in Battle Creek, Michigan." It further states that this way of doing was "putting man in the place of God." Instead of this, it was advised that while the people "should counsel together, that all might move in harmony, each individual should seek God for himself, to learn his individual duty in the work."

Fifteen years before 1900 would be about the year 1885. It is easy to trace from that time the effort made to combine everything in the cause under one head, with its center in Battle Creek, Michigan. On the principle that "like begets like," the same plan of doing permeated the states, and a sort of "kingship" was developing in the state conferences. The Lord gave instruction, stating that many things could be settled better on the ground in the different and distant fields than to leave it all to the wisdom of one or more individuals in Battle Creek, who would have to make their decision on what was communicated to them from those fields.

It was long before the *fifteen years* mentioned above that the system of church discipline was established among this people. In a testimony sent to the General Conference, in College View, Neb., in 1897, a plan was presented to remedy the growing evil of centralization. It was suggested at that time that a division of the field and responsibilities be made. A move was then started during that conference, but was more fully explained and carried out in the last session of the General Conference. It was there made still plainer that all true organization must begin with a full consecration of the individual members to the Lord, each and every one realizing that responsibility rested upon him for the performance of the work. The management of the cause in the several fields was to be conducted in such a form and manner as to give due weight to all departments of the work, and the direct manag-

ers to be those *in* the respective fields. So much for the abolition of "kingly power."

The question now arises, What bearing does this have upon the matter of church discipline in the reception of members, and in the disposing of sinful and refractory ones? Because the Testimonies have spoken against the concentration of authority in one or more individuals, and that counsel should be sought by all from the Lord, how does that, we again inquire, condemn the plan that has been followed among our people since 1862 in the matter of church discipline?

The "General Conference Bulletin" of Jan. 29, 1892, speaks of the order established in our churches in the following terms: "It is nearly *forty years* since organization was introduced among us as a people. [That would take us back to about 1852, when the first light was given on the subject. In 1862 order was established.—J. N. L.] I was one of the number who had an experience in establishing it from the first. I know of the difficulties that had to be met, the evils it was designed to correct, and I have watched its influence in the growth of the cause. At an early stage in the work God gave us special light upon this point. And this *light*, together with the lessons *experience* has taught us, should be carefully studied.

"As our numbers increased, it was evident that without some form of organization there would be great confusion, and the work could not be carried on successfully. To provide for the support of the ministry, for carrying on the work in new fields, for protecting both the church and the ministry from unworthy members, for the holding of church property, for the publication of the truth through the press, and for other objects, organization was indispensable."

The "Bulletin" of Jan. 30, 1893, speaks of this work in the following words: "We know how much it has cost to work out God's plan in the past, which has made us as a people what we are. Then let every one be exceedingly careful not to unsettle minds in regard to those things God has ordained for

our prosperity and success in advancing His cause."

"Testimony for the Church," No. 7, written in 1861, just when the conflict was the fiercest against the establishment of order in the churches, says: "And now, unless the churches are so organized that they can carry out and enforce order, they have nothing to hope for in the future; they must scatter into fragments. Previous teachings have nourished the elements of disunion."

The *teachings* here referred to, and that which we had to meet at that time, were the erroneous ideas of church order and discipline which many had brought from the ranks of First-day Adventists when accepting the third angel's message. The theory with them was, "No church organization," but more especially that "no one had right to vote either in receiving members into the church or dismissing them from the church." The order established in 1862, and which the Testimonies before quoted emphatically indorse, sets forth clearly the proper method of receiving and dismissing church-members according to correct church discipline.

As we come down to the year 1882, we find in Testimony No. 31, page 143, the following: "Sin and sinners in the church must be promptly dealt with, that others may not be contaminated. Truth and purity require that we make more thorough work to clear the camp from Achans. Let those in responsible positions not suffer sin in a brother. Show him that he must either put away his sins or be separated from the church."

We find in a first-page article in the "Review" of Jan. 3, 1893, these words: "When there are cases in the church which need to be dealt with decidedly, let the rule of the Bible be carried out. If the influence of the erring members has an influence that corrupts others, they should be disfellowshipped; and heaven will ratify the action."

Coming down to 1894, in "Christian Education" we read: "Much light was given to us in reference to the organization of churches, and yet we had a hard battle to fight in perfecting organization;

but the victory was gained at last, and now shall the church disorganize because of *indifference, formality and pride*? Shall we go back to disorder because unconsecrated members of the church have placed upon the work the mould of man, and sought to fashion the church to meet a popular standard?" —Pages 135, 136.

The query doubtless arises: To what does this refer? Were there any at that time who favored the relaxing of the strict order that had been established? It seems that some misunderstood the instruction that the Lord was giving, that "every individual should seek the Lord for himself, and learn his duty," to be an indication that now it was to be "every man for himself," and no more committee or council work. In one place that I visited about that time I found persons who were openly violating the Sabbath every week, and yet their names were on the church records as members in good standing. I asked, "How is this?" "Oh," said the minister, "we have no right now to vote members out of the church; every one is to stand for himself."

This kind of teaching was met by a Testimony, dated Jan. 14, 1894, in these words: "Why not keep steadily at work in the lines God has given us? Why not walk in the clear lines He has revealed, and, in place of tearing to pieces that which God has built up, work on the side of Jesus Christ?"

"We want to hold the lines evenly, that there shall be no breaking down of the *system of regulation and order*. In this way license shall not be given to disorderly elements to control the work at this time." There can be no mistake in the meaning of these words; they were not mere "beating of the air," but were written for the express purpose of checking the relaxed ideas of church discipline which at that time were taking deep root in some minds.

J. N. Loughborough.

Always when we are in trouble we find that even a human friend can give us great comfort.

HOW CAN YOU HELP

We are already entering upon the season of camp-meetings, and what are we doing to make these meetings a success? When I say "we," I mean the common people in our ranks. Certainly our ministers and conference officers are doing what they can to prepare for these meetings; but has it occurred to you, dear brother and sister of the laity, that you have an important work to do in making your camp-meeting a time of blessed spiritual refreshing?

We are nearing the end of this world's history, and some of us are growing, oh, so homesick for Christ to come! But are we ready? We know that we have, as a people, been growing cold in our service to God. We do not live with Him every day, and, as a result, we do not have the soul-stirring experiences at our camp-meetings that we once did, although one would suppose that our zeal would increase as we near the promised land. It surely should be so.

Many hearts are longing and crying out for a fresh baptism of the Holy Spirit, and many are looking forward to their coming camp-meeting, hoping that it will be a time when the Lord will pour out His Spirit upon His waiting people.

Now we each have the blessed privilege of helping to bring about this result. It was after Cornelius had been praying earnestly for light that an angel appeared, and told him to send for Peter, who should tell him and his household what to do. And it was while Peter was in prayer that he was commissioned to go and feed these hungry souls.

It will be in answer to earnest prayer that God will pour out His Spirit upon us. Let us begin now to pray for our camp-meetings—not in a general way, as we pray for every good work, but let us set apart a little time in each day, if only a few minutes, to make our camp-meeting a special subject of study and prayer. Study what has been said in the "Testimonies" about camp-meetings, and the preparation that should be made for them, so as to receive from them the greatest good.

If you follow this plan, you will soon find things in your own hearts that you need to put away. You will also think of friends and acquaintances who need the benefit of this meeting, but who will not be likely to attend unless you make special efforts to induce them to do so. And your heart will be filled with such a burden for them that you will work to get them to the meeting.

Every one, no matter how lowly and humble his life, or how full of cares it may be, can thus have a part in this work. And then, when the time comes for the meeting, you will find that it is filled full of blessings for you, and souls will be gathered into the fold of Christ, as a result of your prayers and labors.

C. R. K.

THE FIELD

MINUTES OF THE TWENTY-SEVENTH ANNUAL SESSION OF THE STOCKHOLDERS OF THE PACIFIC PRESS PUBLISHING COMPANY

The first meeting of the twenty-seventh annual session of the stockholders of the Pacific Press Publishing Company convened at Oakland, California, Monday, April 28, 1902, at 9:30 A. M.

Meeting was called to order by the president, C. H. Jones, and the roll call of the stockholders showed 846 shares represented in person and 1,454 shares represented by proxies, a total of 2,300 shares. As this was a majority of the stock issued, meeting was declared open for business.

Prayer by Elder J. N. Loughborough.

On motion, the reading of the minutes of the last meeting was waived.

The report of the treasurer was then read, showing that prosperity has attended the work during the past year.

At the home office there was a net gain of \$8,974.66; Kansas City branch net gain, \$1,901.81; New York branch, loss, \$2,590.36; donations, \$3,469.84; total net gain,

including donations, \$11,755.35; total net gain for entire institution, less donations, \$8,285.51.

Following the treasurer's report the auditor presented a favorable report, and both reports were adopted.

The manager then presented his annual report, giving a brief account of the workings of the institution during the past year, and an outline of the principal items to be considered at this meeting. This report will be found in full on another page of the "Recorder."

Following this, reports were received from the various departments of the institution and branch offices.

The question of committees was then taken up, and it was voted that a committee of fifteen, consisting of W. C. White, H. H. Hall, Wm. Saunders, A. T. Jones, J. O. Corliss, C. E. Frisbie, M. C. Wilcox, G. W. Mills, J. B. Greenwood, George Manuel, J. J. Ireland, C. L. Taylor, E. A. Chapman, M. E. Cady, and T. A. Kilgore, be named as a committee on plans. The following committee on nominations was then chosen: M. H. Brown, G. S. Knight, J. N. Loughborough, Alvin Kellogg, J. B. Leavitt, W. N. Glenn, A. O. Tait, E. E. Parlin, and W. E. Whalin. On motion, meeting adjourned until 3 P. M. of same day.

SECOND MEETING

The second meeting convened at 3 P. M. The president, C. H. Jones, in the chair. Prayer by Elder A. T. Jones.

The committee on plans then announced the appointment of the following sub-committees:—

On the sale of the New York office and "Sentinel of Liberty": W. C. White, C. H. Jones, T. A. Kilgore, A. T. Jones, C. E. Frisbie.

On the education of workers, discipline, and moral standing: A. T. Jones, M. C. Wilcox, M. E. Cady, J. O. Corliss, A. O. Tait.

On commercial work: C. H. Jones, J. B. Greenwood, G. W. Mills, A. T. Jones, H. E. Colby, George Manuel, Wm. Saunders, W. T. Knox, and L. M. Bowen.

On the sale of publications: H. H. Hall, S. C. Osborne, W. C.

White, A. Boeker, P. R. Albrecht, J. J. Ireland, W. V. Sample, A. J. Bourdeau, and E. G. Fulton.

On Spanish books and establishment of branch offices: S. C. Stickney, George Henton, J. J. Ireland, C. H. Jones, and W. T. Knox.

Following the announcement of these committees, Sister White addressed the audience at length, calling attention to the nature of our work and the underlying principles governing the same, the relation employees should sustain to each other, and the importance of earnest, devoted service. She also pointed out wrongs that had existed, and especially condemned the spirit of criticism which had been indulged in by some, both in the office and out. She spoke with great power and freedom, and the Spirit of the Lord came into the meeting, and many hearts were melted to tears. Following her remarks, there was a spirited social meeting, in which many confessions were made, and the entire audience manifested their desire to reconsecrate themselves to the service of the Lord by a rising vote. The meeting was then dismissed with benediction.

THIRD MEETING

The third meeting convened at 9:30 A. M., April 29. President C. H. Jones in the chair. Prayer by Elder J. O. Corliss.

The minutes of the last meeting were read and approved.

The committee on commercial work then presented the following report:—

"That we instruct the incoming board of directors to make a continuous effort to reduce commercial work and develop the publication of religious, educational, and health literature.

"Also, that we recommend that the incoming board of directors dispose of the plant as a whole, or in part, as Providence may open the way.

"We also recommend that, in case the plant is sold, a smaller plant be established in some rural district convenient for our denominational work, for the training and education of missionaries."

This report was spoken to by the

chairman, W. C. White, and A. T. Jones, after which it was unanimously adopted.

Meeting then adjourned until 3 P. M. of same day.

FOURTH MEETING

The meeting was called to order by the chairman, C. H. Jones, and prayer was offered by M. C. Wilcox. The minutes of the last meeting were read and approved.

Reports of committees being called for, the committee on Spanish books and the establishment of branch offices offered the following:—

"Whereas, There is a large field to be entered with the everlasting gospel in the Spanish countries of America; and,

"Whereas, The General Conference and Mission Board have requested the Pacific Press Publishing Company to establish a branch office in Mexico; therefore, we recommend:—

"1. That the establishing of a branch office in Mexico be pushed to completion as soon as possible.

"2. That the directors be authorized to communicate with the Mission Board with reference to starting and maintaining small mission publishing houses in Chile and other South and Central American countries on the Pacific Coast, as Providence would seem to favor.

"3. That we express to the Mission Board our willingness to cooperate with them in bringing forth our larger publications in the Spanish language, if said board will secure and furnish us with approved translations.

"4. That a general appeal be made at once to our people to subscribe for stock in the parent institution, to enable it to start the work in the new fields."

This report was spoken to by H. H. Hall, J. J. Ireland, and M. C. Wilcox, after which it was unanimously adopted. A call was made for subscribers for stock in the institution, to be used in the establishing of the branch office in Mexico. Over \$300 was subscribed for stock in a few minutes, and a cash donation of \$18.21 was made.

The committee on the education of workers, etc., offered the following:—

"1. We recommend that those applying for apprenticeship in the Pacific Press shall give evidence of possessing good moral character, and shall pass satisfactory examinations in the common branches of education, before being admitted into the institution.

"2. That the general manager and foremen of the Pacific Press persistently and continuously work to the one end of making each employee of the institution an efficient Christian workman in his trade.

"3. *Discipline.*—That distinctively Christian discipline be the only standard recognized in the institution.

"4. *Morals.*—That the only standard for morals for the permanent employees of the institution be such that the conduct outside of the office, as well as in, shall maintain the principles for which the institution stands in the world."

This was spoken to by A. T. Jones, M. E. Cady, and C. L. Taylor, after which it was unanimously adopted.

The committee on the sale of publications offered the following report, which was unanimously adopted:—

"A real interest having been awakened in the canvassing work in the minds of many of our people through the efforts they have made to circulate 'Christ's Object Lessons,' we recommend:—

"That immediate and vigorous efforts be put forth by the officers of this company to cooperate with the conference officers throughout its territory in developing this interest.

"We suggest that, where the territory will permit, our canvassers be placed as far as possible in companies, with competent and experienced persons as leaders.

"That we heartily approve of the recommendation made at the recent Union Conference, that state tract society secretaries spend a large portion of their time among the churches in the interest of missionary work, and that we show such approval—

"(a) By furnishing such secretaries regular lists of those whose subscriptions for periodicals have expired;

"(b) By placing in their hands copies of interesting letters which come to our attention;

"(c) By furnishing blanks on which the canvassers may place the names and addresses of those to whom they sell books, said blanks to be returned by the canvasser to the secretary, who will distribute them among those desiring names for missionary correspondence;

"(d) By arranging, when consistent, for members of our Book and Periodical Department to accompany secretaries on such trips."

In view of increased cost of printing and binding materials, and heavy freights, we suggest that the following changes in prices be made:—

"(a) That discount on pamphlets to tract societies be reduced from 50 per cent to 33 1-3 per cent.

"(b) That 45 cents be the club rate of 'Our Little Friend.'

"(c) That the retail price of the cloth marbled bindings of 'Daniel and Revelation' and the 'Great Controversy' be placed at \$2.50, instead of \$2.25, as heretofore.

"(d) That the retail price of 'Home Handbook,' 'Ladies' Guide,' and 'Man the Masterpiece' be raised 25 cents on each binding."

The foregoing resolutions were spoken to by several, and, while they were being considered, Sister White came into the meeting and addressed the audience at some length, stating that, according to the light that had been given to her all along, we have been placing the price on our books and periodicals too low. She called attention to what had been written concerning this matter years ago, and stated decidedly that these things should now be heeded.

We quote the following from "Testimonies for the Church," volume 4, pages 388, 389:—

"Many of our publications have been thrown into the market at so low a figure that the profits are not sufficient to sustain the office and keep good a fund for continual use. And those of our people who have no special burden of the various branches of the work at Battle Creek and Oakland do not become informed in regard to the wants of the cause and the capital required

to keep the business moving. They do not understand the liability to losses and the expense every day occurring to such institutions. They seem to think that everything moves off without much care or outlay of means, and therefore they will urge the necessity of the lowest figures on our publications, thus leaving scarcely any margin. And, after the prices have been reduced to almost ruinous figures, they manifest but a feeble interest in increasing the sales of the very books on which they have asked such low prices. The object gained, their burden ceases, when they ought to have an earnest interest and a real care to press the sale of the publications, thereby sowing the seeds of truth and bringing means into the offices to invest in other publications.

"There has been a very great neglect of duty on the part of ministers in not interesting the churches in the localities where they labor in regard to this matter. When once the prices of books are reduced, it is a very difficult matter to get them again upon a paying basis, as men of narrow minds will cry, 'Speculation,' not discerning that no one man is benefited, and that God's instrumentalities must not be crippled for want of capital. Books that ought to be widely circulated are lying useless in our offices of publication, because there is not interest enough manifested to get them circulated."

From pages 598, 599, and 600 we quote the following:—

"Mistakes have been made in putting down prices of publications to meet certain difficulties. These efforts must change. Those who made this move were sincere. They thought their liberality would provoke ministers and people to labor to greatly increase the demand for the publications.

"Ministers and people should act nobly and liberally in dealing with our publishing houses. Instead of studying and contriving how they can obtain periodicals, tracts, and books at the lowest figure, they should seek to bring the minds of the people to see the true value of the publications. All these pennies taken from thousands of publica-

tions have caused a loss of thousands of dollars to our offices, when a few pennies more from each individual would scarcely have been felt.

"The 'Review and Herald' and the 'Signs of the Times' are cheap papers at the full price. . . . The price of our papers should not be made so low that no margin is left to work upon. . . . An effort must be made to place a proper value on our publications and bring them back gradually to a proper basis. . . . Our publications should have a wide circulation, for they are doing a great work."

The committee on nomination being called for, read the following:—

"Your committee appointed to nominate a board of directors of seven for the current year respectfully nominate the following persons: W. T. Knox, C. H. Jones, A. T. Jones, C. E. Frisbie, W. E. Whalin, E. A. Chapman, J. J. Ireland.

Tellers were appointed, and their report showing that the above-named persons had received the highest number of votes, they were duly declared elected.

The nominating committee also recommended the selection of a committee of counsel, consisting of seven men. On motion, it was voted as a substitute that the incoming board of directors be requested to call into their councils as frequently as needed others who have had experience in the work. This substitution for the recommendation of the committee was unanimously carried. Meeting then adjourned until 7:30 P. M.

FIFTH MEETING

The fifth meeting of the stockholders convened according to appointment. C. H. Jones in the chair. Prayer by Elder W. T. Knox. Minutes of last meeting were read and approved.

W. C. White, in behalf of the committee appointed to consider the disposal of the New York branch and "Sentinel," reported in behalf of the committee that, in view of the importance of the questions to be considered in connec-

tion with this matter, and the short time at the disposal of the committee, he would recommend that the matter be left to the incoming board of directors for careful consideration. This motion was unanimously carried.

There being no further business to come before the meeting, it was moved that the meeting adjourn *sine die*.

C. H. Jones,
President.

E. A. Chapman,
Secretary.

ORGANIZATION OF THE BOARD

Following the stockholders' meeting, the board of directors met and organized, as follows: President, W. T. Knox; vice-president and general manager, C. H. Jones; secretary, A. G. Miller; treasurer, E. A. Chapman; auditor, J. J. Ireland.

Other appointments were made as follows:—

Manager New York branch, S. N. Curtiss; manager Kansas City branch, B. R. Nordyke; manager Book and Periodical Department, H. H. Hall; assistant manager, W. V. Sample; manager Counter Check Book Department, J. B. Greenwood; editor "Signs of the Times," M. C. Wilcox; assistant editors, C. M. Snow and W. N. Glenn; editor "Our Little Friend," W. N. Glenn; editorial committee "Bible Students' Library" and "Apples of Gold Library" and "Our Little Friend," W. N. Glenn, C. M. Snow, M. C. Wilcox; editor "Sentinel of Christian Liberty," John D. Bradley; editorial contributors, A. T. Jones, A. G. Daniels, M. C. Wilcox, C. P. Bollman, L. A. Smith; publishing committee, C. H. Jones, H. H. Hall, A. O. Tait, M. C. Wilcox, M. H. Brown, W. N. Glenn, C. M. Snow.

Forgiving one who has wronged us is an easier task than forgiving one whom we have wronged. If there be any bitterness in our heart toward one with whom we have had a difference, it is pretty certain that we ourselves were at fault in that difference, and that therefore we are not ready to forget the matter, even when he would be glad to have us do so.

CALIFORNIA CONFERENCE**PETALUMA CAMP-MEETING**

We wish to call attention especially to the camp-meeting to be held in Petaluma June 5 to 15. We are doing, and shall do, all that we possibly can to make this camp-meeting the very best. It shall be the best that we can possibly make it, whether it be attended by many or few, but as certainly as it shall be such a meeting you do not want to miss it, and we do not want you to miss it.

In my report sent to you two months ago, I called attention to the impossibility of my visiting every church in the conference, and therefore must depend on local camp-meetings and general meetings to meet all the people. This coming meeting at Petaluma is intended to be the general meeting for our people in Sonoma Valley, Napa Valley, San Francisco, and Oakland, and the whole bay district.

I very much desire that all our people in these regions shall come to the Petaluma meeting. I want to meet you all. There is much to tell you concerning our work in this conference and in other parts of the world. I want you to know all about the condition, the workings, and the prosperity of the Healdsburg College and the church-schools,—Christian education in the conference,—and I want you to know all about the condition, workings, and prosperity of the St. Helena Sanitarium, of the branch sanitariums, and the health-food enterprise,—medical missionary work.

These great subjects of Christian education and medical missionary work will be studied in the course of the meeting, in addition to the all-important matters of practical Christian experience in the daily life.

Please come. This work in California is your work. This cause in California is your cause. Please come and let us consider it together before God, that we may know how best to do it. The Lord is putting into His cause new life

and power. You want this new life and power in you. Come to this camp-meeting, where we can seek God together, and all together can know what are the leadings of God in His great work just now. Do not let anything keep you away all the time. If you can not possibly be present all the time, let nothing prevent you from being there over one of the two Sabbaths of this meeting.

I hope to see you all at the camp-meeting in Petaluma,

Alonzo T. Jones.

**REDUCTION OF FARE FOR THE
PETALUMA CAMP-MEETING**

The California Northwestern Railroad will grant a reduction of fare to those attending the Petaluma camp-meeting. Reduction is good from June 1 to 25, 1902, on the certificate plan.

We will send certificates to the various churches and to all who send for them. Pay full fare at your home station and have the agent sign the certificate. When you reach the camp-ground, have the secretary of the meeting sign it, and then you can return home at one-third the regular fare any time before June 25, 1902.

Please remember that you can not secure any reduction of fare unless you secure a certificate and have it signed by your ticket agent where you buy your ticket and by the secretary of the camp-meeting.

M. H. Brown.

TENTS AND SPRINGS

Will be rented for the Petaluma camp-meeting as follows:—

Tents 10x12, \$2.50; fly, \$.50; burlap, \$.50; tents 12x17, \$3.50; fly, \$.75; burlap, \$.75; double wire springs, \$.75; three-quarter wire springs, \$.60. Tents should be ordered at once.

M. H. Brown.

**HOW TO REACH THE PETALUMA
CAMP-MEETING**

Those who live around the bay can buy tickets for Petaluma over the California Northwestern Railway at the Tiburon Ferry, in San Francisco. Trains leave the city at 7:30 A. M. and 3:30 P. M. each day for Petaluma. On Sunday the morning train leaves at 8. The street-cars run from the depot to the camp-ground on the arrival of all trains during the meeting.

If desired, persons can take the steamer Gold, which leaves Washington Street Wharf, San Francisco, at 3 P. M. each day, and arrives at Petaluma in the morning.

Passengers who go up on the Gold are conveyed to their destination in Petaluma by team, without extra charge. The regular fare by rail is \$1.00 each way, but on the certificate plan it will be one and one-third fares for the round trip; by boat it is 50 cents each way.

Those coming by rail from the churches north of Petaluma can take either the forenoon or the afternoon train. Those living in the Napa Valley should ticket over the Southern Pacific to Santa Rosa, via Napa Junction, and from Santa Rosa go by rail to Petaluma.

M. H. Brown.

CALIFORNIA

TITHE RECEIVED DURING APRIL

Alameda, \$176.40; Alton, \$44.60; Arroyo Grande, \$36.82; Bakersfield, \$4.00; Bishop, \$19.55; Burrough, \$39; Calistoga, \$12; Crows Landing, \$56.75; Crystal Springs, \$250.45; Eureka, \$102.35; Ferndale, \$78.10; Fresno, \$466; Grangeville, \$48.07; Grass Valley, \$88.20; Glennville, \$64.66; Guerneville, \$17.13; Healdsburg, \$908.05; Laton, \$9.50; Lemoore, \$24.05; Lodi, \$6.90; Mendocino, \$1.10; Morganhill, \$28.31; Monterey, \$64.20; Napa, \$10.74; North San Juan, \$2.50; Paso Robles, \$19; Pepperwood, \$114.15; Petaluma, \$170.70; Placerville, \$199.80; Red Bluff, \$103.35; Redding, \$19.50; Reno, \$153.08; Sacramento, \$284.79; San Francisco, \$492.60; Santa Rosa, \$81.85; San Jose, \$144.84; Santa Cruz, \$33.93; Se-

bastopol, \$59.98; San Luis Obispo, \$10; Selma, \$50.88; St. Helena, \$257.22; Stockton, \$172.20; Tulare, \$30.38; Tres Pinos, \$21.11; Ukiah, \$36.40; Vacaville, \$32.15; Valencia Street, \$55.50; Watsonville, \$97.25; Woodland, \$52.38; personal, \$113.55; total, \$5,456.02.

ARMONA, CAL.

Our meetings at Armona have been well attended, and are about to close, as the hall is now desired by the W. C. T. U. Some have decided to forsake all earthly ties, take up the cross, and follow their great Example. The enemy is on the watch to overthrow, but if God be for us (and we know He is), who can be against us?

We have been laboring at times in the Laton district since our sojourn here, and expect about three more to unite with that church next Sabbath.

The brethren of the Grangeville Church are thinking seriously of moving their building to Armona, as it would be more centrally located and much more convenient for a church-school.

Brother Charles Miller and wife, on their way to Bakersfield, stopped off at this place to visit his parents. Brother Miller spoke one evening.

We believe that God is in this work, and that this is the message for this time, and we will therefore press the battle forward as best we can, believing that God will open the way before us and crown our efforts with success.

J. W. Bagby,

J. De Witt Gauterau,

Walter Guy Bond.

April 30, 1902.

The brethren in Humboldt County have ordered their quota of "Object Lessons," and propose to push the work till they are all sold.

Our conference laborers are taking hold of the "Object Lesson" work with zeal and earnestness, and not one is asking to be excused.

The camp-meeting at Petaluma will be in the western part of the town, on "Sunny Slope." The ground is easy of access to the residence portion of the city, and is on the street-car line.

MONTANA CONFERENCE

THE "OBJECT LESSON" WORK IN MONTANA

The work is onward in our conference, and we look for a speedy victory. Those who are going out with faith in God, after carefully studying their book, are having success, and are getting the blessing that has been promised. God is helping us; and our courage is good.

Our state was divided into eight divisions, with a conference laborer at the head of each, and we are glad to report that some of these divisions are now nearly through with their work and the money is in. We are expecting to be through in time for the summer tent-meetings, which begin about June 1.

We are having all kinds of experiences and all grades of success, but are gradually pulling forward toward the goal. Some have had remarkable success; others have not done so well, but we are satisfied that any one who will study the book so as to be able to present it in an intelligent manner, and will work hard among the people for a little time, can easily sell his quota of six books. Some can do much more than this. One sister in two half days took twenty-six orders. Another, in presenting her book sixteen times, took twelve orders. A brother made nine presentations and took nine orders. Another brother, who at this writing has taken a large number of orders, took eight the first day he canvassed. Many others have sold double their quota, while, of course, others have not done so well. Nearly all who try are selling some and are making progress. Our people take hold well, and God is blessing them in so doing.

Valuable lessons are being learned in this effort, and we are so glad the Lord laid the work

upon us. A happy day it will be when we can, with God's people everywhere, shout the victory over these debts, which have so long rested upon us. We are determined to carry the work forward with God's help to complete success before taking up other lines of work. Pray for us.

W. B. White.

UTAH

THE WORK IN UTAH

We are glad to report that the work is progressing in Utah, though this is the time generally termed between hay and grass, or a slack time in trade. Yet the food work is going forward.

Since our last report a nice little store has been opened in Provo, Utah, with Brother M. T. Johnson in charge. He reports the work as gradually increasing, and a number of Provo citizens, who have called upon us of late, seem to be appreciative of the fact that they are enabled to obtain the health foods in their city. We have many things to contend with in Salt Lake City that naturally militate against a rapid growth. The religious circles are so clannish they depend very largely on the patronage of their own membership. This is especially true of our Mormon friends, and we imagine we see a marked difference in their attitude toward us since the prominent lady of whom we spoke in our last report has left their company and joined ours. They have obtained the belief, and rightly so, that her change of faith was brought about by the strict adherence to the principles of healthful living, as presented by our people, which led to a further investigation of the great three-fold message for this time. This, we believe, together with the attitude of the Salt Lake City Ministerial Association toward the Sunday-closing movement, serves as a sort of boycott to our work among a part, at least, of the church-going people.

This was brought more forcibly to our attention one day when one of the clergymen came in to make

a small purchase. He seemed burdened to tell us that we were allying ourselves with the saloon element and beer guzzlers in violating the Sunday law, by keeping our store open for business. We very kindly replied to him that it was purely a matter of conscience with us; that we felt it was every one's privilege to worship God according to the dictates of his own conscience; that we tried strictly to carry out our religious belief by closing up on what the world regards as the best day of the week to do business. However, we are not in the least discouraged, and know there are many very worthy people who do indeed appreciate the effort we are making to place before the public pure, wholesome food products. And they are continually helping us, by telling their friends and sending them to buy of us.

But, brethren, do not forget that you each may be a continual help to this very necessary branch of the work in Utah, by praying unceasingly for its success. This is a peculiar field. It is said by all who have labored in this field that there is none other like it in all the world, so far as they have had experience. So we who are called to the work here in different branches do implore your earnest, sincere prayers that God may accomplish the work that He desires in this field, that many precious souls may be brought out into the marvelous light of truth, and sealed for eternity.

It has been thought best to concentrate the gospel work this summer largely in Salt Lake City, this being the center of operations. It is desirable to place it on a more permanent basis, and, if possible, to erect a church and school building, of which you will doubtless hear more later. But we would have our brethren who are situated under more favorable circumstances know that there is great need of some tangible support at this particular time. May we expect it? May we *have* it? We are praying and planning for it, and we do not expect to be disappointed, for we know that God has

spoken along this line, and we are working in harmony with Him.

The sale of "Christ's Object Lessons" is going forward slowly but surely, and we hope before long to be able to sing the jubilee song, so far as our quota is concerned, though we shall not feel that our responsibility wholly ends here. It does not appeal to us that a great work is required at our hands, but continual faithfulness in the little things intrusted to us will insure the promised blessings.

W. J. Felt.



DON'T FORGET THE CHILDREN

Previous to the beginning of the present quarter we were favored for a time with uniform lessons for all grades of our Sabbath-school. But we have now entered upon a change in this respect.

The series of lessons now being studied by the children is to continue for three years. So we may expect that, at least for that length of time, the senior members of the family will be studying a different lesson from that for the children. When this is the case, there is great danger that the children will be neglected, both in the home study and in the general exercises of the school, unless special care is used to prevent this.

Those who have been following the plan of a daily family study, which ought to be done in every home, will now need to change their program, so as to devote a part of the time to the study of the children's lessons. All members of the family should take part in this just as they do in the study of the other lessons. This will make it much more interesting to the little ones, and make them feel more the importance of their lessons.

The greatest danger of overlooking the children now will be in the general reviews in small schools, where all are together in one small room. But even here those who have a real burden for the little

ones will find a way to give them the place that they ought to have in every school.

If your room will allow of doing so, curtain off a corner for the children, and let their review be conducted separately. But if this cannot be done, let half of the time of the review be devoted to the senior lessons and the other half to the children's lessons, all the school joining in both. Some review the senior lesson one Sabbath and the children's the next, and in some cases this may be best; but if this is done, the children take little interest in the review on the day when they are left out. Where only half the time is given to reviewing each lesson, only the leading points are dwelt upon, and the exercises are more spirited, and thus much more interesting.

Each school must study for the plan which will be best for them; but, whatever you do, do not neglect to make the school and the home study what it should be to the little people. . . C. R. K.

THE KINGDOM OF HEAVEN WITHIN THE SOUL. NO. II.

Suppose some great musician should sit down to an organ and play. One listener might pronounce the music very good; another might go into ecstasies; while a third might wish the player would stop making the noise. Do not think they would be jealous of each other, because their appreciation of the music was different. Each one derived all the pleasure from it he was capable of deriving. God alone knows which one appreciated it most. If I take five jars of different sizes, and fill each of them with water, every jar will be full. Suppose one jar said to another, "I have got more than you." The other replies, "How much have you got?" The first one says, "I am full." The other returns, "So am I; therefore I have as much as you have." Only the Infinite Mind can discriminate between infinite things. We do not go to heaven to get filled, for we are full down here; but we go there because we are full.

Then some say that when they get to heaven they will not be troubled with perplexities, or such things as they are worried with down here. Read John 14:27: "Peace I leave with you; My peace I give unto you; not as the world giveth, give I unto you." Let us see whether we would have more peace if in heaven to-day than we have while we are here. Whose peace do we have?—Christ's. He says: "I am not giving you a gift to-day which you will later discover is not what you thought it was. I am going to give you peace from a heavenly standpoint, the same kind of peace that you will have when you get there. I give you peace, not as this world gives peace, but as the other world gives it." Whose peace will we get over there? Will His peace be any different over there from what it is down here? Therefore "let not your hearts be troubled." If we enjoy more peace in heaven than we do here, it will be because our capacity is increased.

Turn now to Phil. 4:7: "The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Whose peace is that?—God's. Where did Christ get His peace?—All that He got He received from His Father. He spoke nothing of Himself. The things He spoke were of His Father. It is a peace which passeth all human understanding. Will we ever have a greater peace than that? It is peace of the kind we may expect when all things are finished. How many times we have folded our arms and said we should be so thankful when "everything is over," and we should have eternal peace! But the activity that God demands of us down here is but a little training for the activity we shall experience in eternity. It is not going to be an eternity of idleness. It will be activity with the same motives and objects that we had down here. This peace that passeth all understanding we can be filled with just now. Turn to Isa. 26:3: "Thou wilt keep him in perfect peace, whose mind is stayed on

Thee; because he trusteth in Thee." Will you ever get more than perpetual peace and perfect peace in heaven?—No. And God promises to give us that down here. It was in heaven, not on earth, that the first of God's creatures backslid. Heaven will not keep a man from backsliding unless he has separated himself from all notion of backsliding. He gets full down here with his willingness to keep his mind stayed on Jesus, and on and on through all the ages of eternity, God is able to keep him in perfect peace because he learned the lesson of keeping his mind stayed on Him in the time of his probationary trial.

In Ps. 84:11 we read that "the Lord God is a sun and shield; the Lord will give grace and glory; no good thing will He withhold from them that walk uprightly." Just think of it. What is the promise?—"No good thing will He withhold from them that walk uprightly." From this we see that to those who walk uprightly, by the grace of God, is promised the privilege of having every good thing that they can receive and utilize. When a Christian accepts Jesus Christ, and the kingdom of heaven dawns within the soul, he begins to get hold of God, all that God is, that is, His character, and of all that He has,—the universe. Nothing is left out. Any good thing that we do not have to-day is withheld only because we are not walking uprightly.

Then we see that we are complete in Him, that we have the kingdom within us, that we are accepted in Him, and that we have perfect peace, and now that no good thing is withheld from us. If you were off in another world and read about a place where you could have all this, you would think it was heaven indeed. The devils, when they were in heaven, were dissatisfied with the heaven they were in. Dissatisfaction with the kingdom of heaven that God permits to-day, and which is in our hearts, means that we would be dissatisfied with the kingdom of heaven in eternity. God is engaged in the work of putting heaven into the soul, while

Satan is in the business of making people believe that God is trying to keep souls out of heaven.

"But as many as received Him, to them gave He power to become the sons of God; even to them that believe on His name." John 1:12. To as many as received Him—believed on Him—gave He the power, or, as the Revised Version says, "the right" to become the sons of God. Can we ever become more? Thank God, you and I, this very hour, have both the right and the power in God's sight to be all that we ever can be, and in heaven we can never be more than we are now,—"sons of God." And in the sight of God we are that now; for in Christ we are complete. The same thing is told us by John: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." 1 John 3:2. "It doth not yet appear what we shall be." No, we shall be no more than we are now, but it will then appear outwardly. The appearance of to-day is not what the appearance of to-morrow will be.

"But," says one, "we shall be with the angels and with Christ." Read Ps. 34:7: "The angel of the Lord encampeth round about them that fear Him, and delivereth them." Do you think the angel of the Lord will ever be nearer you than encamping round about you? The verse we have just read tells us that angels are just as near us here as they will be over there. Why do we not see them? We shall be able to see them with the same eyes that we see them with over there. An angel on earth is the same as an angel in heaven. Unless you can see an angel with the eye of faith here, you will not be able to see one there. The prophet on the mountainside once saw angels, when his servant who was with him did not. Do you suppose that servant would have seen angels if he had been in heaven? The man who can not see these things with the eye of faith and the mind of Christ down here would not be able to see them

in heaven. God's character, His infinite attributes, are only grasped by the eye of faith and the mind of Christ, and if we have not sufficient faith to enable us to grasp these things and believe them down here, we shall not have faith enough to comprehend and grasp them over there. One who had been with God in the eternal councils, by and by lost sight even of the love of God, when he ceased to look with the eyes of faith, and to think with the mind of Christ. Divine love became to him the opposite of what it had been, and so he fell.

"Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of My Father which is in heaven." Matt. 18:10. In Heb. 1:14 we read, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" The Revised Version says, "Are they not all serving spirits?" As far as angels are concerned, they are laboring with energy and zeal for lost souls, and if we want to be with angels, let us seek to stick to our post of duty, for there the angels are. W. S. Sadler.

THE FORWARD MOVEMENT
A Revival of the Study and Practical Application of the Physical Side of Spiritual Truth in its Relation to the Second Advent of Our Lord.
"PREPARE YE THE WAY OF THE LORD"

THE TRUE PHYSICIAN

"Is there no balm in Gilead; is there no physician there? why then is not the health of the daughter of My people recovered?" These words of the prophet Jeremiah are as timely now as when he spoke them in the power of the Spirit to ancient Israel. Why are Christians on a level with the rest of the world, so far as physical health is concerned? Why are there so many invalid soldiers in the army of Prince Immanuel, since He is both Saviour and Healer?

The answer to the prophet's question so exquisitely worded, and implying so much sadness and sorrow of heart, is suggested by a query in the previous verse, "Is

not the Lord in Zion?" The reason for the sickness, then and now, is to be traced to alienation from God. Of doctors and medicines and medical appliances there is no end; but the true Physician, He who really cures by imparting His own unconquerable life, is unsought and unrecognized. He is doing something for us, as is attested by the very fact that we exist; but He works under great disadvantages, since by our disobedience of the divine laws which govern health we virtually thrust Him from us and court disease and death.

When the Lord brought Israel out of Egypt, He made a covenant with them, and promised that, if they would refrain from the idolatrous practises of the Egyptians, He would keep them in perfect health. The verse ends with the simple statement, "I am the Lord thy Physician," or, as given in the Authorized Version, "I am the Lord that healeth thee." It is evident on a moment's reflection that the blessing of health would not be extended to the children of Israel and withheld from us. God does not change; His promises once made are always good; He is still the Healer of His people. Those who seek Him with all the heart will find Him indeed the loving heavenly Father, "who forgiveth all thine iniquities, who healeth all thy diseases."

The Lord is not only willing but anxious to heal. The one thing that is wanting is our full and complete cooperation. An earthly physician will not undertake a case unless the patient promises to submit to his directions. Is it fair to expect that God, who knows all about us, and just what we need, will effect a cure for us to trample underfoot His laws?

Divine healing is considered by most people to be a mysterious something entirely apart from ordinary conditions and circumstances. The fact is that divine healing is going on all the time (there is no other kind of healing); but its full manifestation is reserved for those who fully submit. While Christians indulge in harmful stimulants and poisonous

narcotics; while they clog the system with the waste products abounding in flesh meats, and neglect fresh air and exercise, they are by their course of action putting out the life of God within them, and closing the channel through which fresh supplies are intended to flow.

Therefore, the divine instructions to-day are the same as to Israel of old: "Return, ye backsliding children, and I will heal your backslidings." "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." M. E. Olsen.

 MEDICAL  MISSIONARY
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MEDICAL MISSIONARY WORK IN SAN FRANCISCO

For a number of months plans have been under way looking toward the development of medical missionary work in San Francisco. It is now about four months since the San Francisco church took the first definite steps toward establishing a free dispensary and other lines of medical missionary effort. The church appointed a committee of eighteen to formulate plans and make definite recommendations for work. A number of preliminary meetings resulted in the organization of the San Francisco Medical Missionary and Benevolent Society. The objects of this society are the same as those of the California Medical Missionary and Benevolent Association, under whose auspices it exists.

The following officers were elected: W. S. Sadler, president; B. F. Richards, vice-president; Mrs. Lottie Lamb, secretary; E. E. Parlin, treasurer; W. S. Sadler, B. F. Richards, A. J. Sanderson, M. D., R. A. Buchanan, M. D., F. T. Lamb, M. D., and E. E. Parlin, executive committee.

The following resolutions are taken from the minutes of the various meetings up to the present time:—

1. That "San Francisco Medical Missionary and Benevolent Society" constitute the name of this organization.

2. That Brethren Sadler, Sanderson, Richards, Lamb, Buchanan, and Parlin be an executive committee, to plan and arrange for carrying into effect the objects and purposes of this society.

3. That Brethren Sadler, Richards, and Sanderson be a finance committee, to formulate definite plans for securing funds, material, labor, and appliances, for the prosecution of the work; and that this committee be enlarged as may be desirable.

4. That it is the sense of this committee that this work shall be carried forward as rapidly as possible, but shall not advance any faster than we have the means in sight to pay for it.

5. That the California Conference be invited to cooperate in the starting and carrying forward of this enterprise in every way possible.

6. That we request the church-school board of the San Francisco church to arrange the rooms to the east of the present school-room on the south side of the church for school purposes, and thus give the entire north half of the church basement to be used for the dispensary and bathrooms.

7. That a copy of these minutes be placed in the hands of the board of trustees of the church, with the request that they grant permission to proceed as soon as possible with the work of installing dispensary apparatus and outfit.

These recommendations are quite sufficient to give our people an idea of the work contemplated. After much prayer, thought, and deliberation, with the officers of both the conference and the Medical Missionary and Benevolent Association, the work is at last ready to move forward; but, as will be seen by one of the above recommendations, we do not propose to begin this work until we have the money to pay for it. We will not incur debt in the inauguration of this work. We are praying the Lord to send us the means. Many of the things can be secured by donation in the city here, but still it will require sev-

eral hundred dollars to equip the dispensary and make the necessary changes in the basement of the church. There is a splendid opportunity in San Francisco to do a large work along medical missionary lines at very small expense. Indeed, it is quite surprising to view the many openings for work which would be of practically no expense to us at all. What we need most of all is a center, a little nucleus, just a modestly-equipped little dispensary, which will serve as the hub from which many spokes of medical missionary effort might radiate, to exert their influence throughout the city.

The brethren and sisters of the San Francisco church are taking hold earnestly, and we trust that our people will recognize that San Francisco is the great cosmopolitan center of the Pacific Coast, and that a large per cent of all California's population reside in this city and its adjacent suburbs; so we hope that many will be impressed to assist in this work. The object of the dispensary and treatment rooms which are about to be opened in connection with the church is not to treat the homeless and more degraded elements of society, such as are dealt with at the Helping Hand Mission, but to treat the families of the poor or working classes in the city who live here—respectable people who have homes, but who, through much sickness and adversity, are unable to pay for medical treatment—and thus we will have a splendid opportunity to gain access to their homes, and help them spiritually.

It is not possible to undertake fully to describe the work here, but we thought it time to make known to the people the plans for the work in San Francisco, and to invite their cooperation and their prayers for its success.

Donations for this work can be sent to E. E. Parlin, treasurer, room 203 Parrott Building, San Francisco. Any inquiries will be cheerfully answered by the undersigned.

W. S. Sadler.
995 McAllister St., S. F., Cal.

The best way to hallow God's name is to do all the good we can in that name.

WHO ARE FAITHFUL AMBASSADORS

"A wicked messenger falleth into mischief; but a faithful ambassador is health." Prov. 13:17. The time has fully come when every Seventh-day Adventist should be an ambassador of health, not only health to the body, but health to the soul also. It is the wish of God above all things that we may prosper and be in health, even as our soul prospereth. These ends can only be reached in one way, and that is by each individual member becoming a preacher of righteousness, following exactly the example of Jesus. He went about doing good, administering to physical and spiritual ailments alike. We now stand in His stead, and must do our part in preparing a people who will pass through the seven last plagues, and when Jesus comes will be like Him, for they shall see Him as He is. This is the work of the faithful ambassador.

Many have come to the conclusion that they are not to administer the gospel to the sin-sick soul, because they are physicians and nurses, and that the minister should be called in to do this work. What a sad mistake, and how many blessings are lost by calling in some one else to do the most essential part of our work, that of saving souls! The one who relieves the suffering has a place in the relieved person's heart that no one else can obtain, and right then and there is the best of soil in which to plant the seeds of truth.

The Lord tells us that the medical missionary is capable of doing ten times more than the one who does not have the medical knowledge. Then is it not our duty to put forth every effort possible to acquire a knowledge of the health principles and how to care for the sick? The Lord has made this subject so simple that every Seventh-day Adventist can be a doctor. The study of medicine does not merely include drug medication, but covers the entire subject relative to the care of the body and its structure. The Lord has raised up men among us who have worked out and simplified this great subject; also the Testimonies

have given us light far ahead of the scientific world. Yet how little we have appreciated the gifts of God along these lines. We ought to awake and study as never before, for the Lord says He will restore the years that have been consumed in idleness and the service of Satan. Read Joel 2:23-27.

"But," says one, "if I acquire a knowledge of this subject, will it not increase my responsibility ten-fold?" Yes, it will, but we have reached a time when we ought to be responsible, and get so deeply involved in the work that we shall be completely covered up. We must see in each individual whom we meet a soul to save, and use every means God has placed in our hands to win that soul to Jesus.

There must be an awakening all along the lines. The world must know that our business is to save souls and not alone to run sanitariums and make money. The feeble, waning piety seen in so many must be fanned by the Spirit of God into a living flame, so that the earth will be lightened by the glory of God. He says at this time, "Arise, and shine; for thy light is come."

Brethren, the angel with the commission of great power and glory has come down, and is waiting for you and me to cooperate with him in illuminating the earth with the third angel's message. This mighty angel, spoken of in Rev. 18:1, does not verbally declare this glorious message to the world, but acts through human agents. "No verbal description can reveal God to the world. Our Saviour employed human faculties, for only by adopting these could He be comprehended by humanity. Only humanity could reach humanity. He lived the character of God through the human body which God had prepared for Him."—Healthful Living, page 275. God has prepared in like manner a body for us: "Ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be My people." Individually we are to let the Saviour in, and individually we are to let Him work out in us both to will and to do of His own good pleasure. This consecration will

be the acceptance of that mind which was in Christ Jesus, and make us true missionaries together with Him. We can only gain spiritual strength by constantly giving to others the blessings imparted to us.

"If our people would administer to other souls who need their help, they would themselves be ministered unto by the Chief Shepherd, and thousands would be rejoicing in the fold who are now wandering in the desert. Let every soul go to work to seek and to save that which is lost, visiting the dark places of the earth where there are no churches."—Healthful Living, page 275.

Now is the time to work, and may there be a revival of the medical missionary work is my prayer.

T. S. Whitelock.

2721 G St., San Diego, Cal.

MISSIONARY WORK

THE BOOK WORK

[Address delivered by E. R. Palmer at the Union Conference, Portland, Oregon, March 3, 1902, 3 P. M.]

I feel especially to desire the prayers of this congregation as we take up the subject for this hour. It is a subject that has caused many a struggle in my own heart during the past year or two; and I trust that the Lord will help me, so that I may say the right things, and not go astray because of the intensity of my feelings upon this subject.

I will read from John 2:13-17: "And the Jews' Passover was at hand, and Jesus went up to Jerusalem, and found in the temple those that sold oxen and sheep and doves, and the changers of money sitting; and when He had made a scourge of small cords, He drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; and said unto them that sold doves, Take these things hence; make not My Father's house an house of merchandise."

The Jews came to Jerusalem to offer sacrifices. Many of them came from a long distance, and could not bring their cattle, so it

was necessary that they bring with them the money with which to purchase their offerings. It was also necessary to have their money changed into the currency of the country to which they had come. But the condition that Christ found in the temple was caused by a misconception on the part of the Jews of the sacredness of the temple. They had so completely exchanged Christ for offerings, and the offerings and transactions relative to them had taken the place of Christ to such an extent that they were willing to banish Christ Himself from the temple, and substitute forms and traffic for Him. They had so misconceived the sacredness of the worship of the Most High that they looked only to the merchandise. When Jesus saw that, He made a scourge of small cords, and drove them out of the temple. He put them outside, where they belonged, and said, "Take these things hence; make not My Father's house an house of merchandise."

Now, I want to make an appeal in behalf of cleansing the temple of merchandise, of putting our work for God in its right place, instead of substituting for it the business that comes in connection with it. We have reversed the right order of things, and, to a great extent, have put our business transactions in the place of the gospel work for souls.

Our work for God means a personal touch with humanity. Every point where we touch the world must be sacred. There is a text which reads something like this: "Strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vine-dressers. But ye shall be named the priests of the Lord; men shall call you the ministers of our God; ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves." Isa. 61:5, 6. We somehow think that if we as a people can do the business end of things, it is no matter who comes into personal touch with the world. To illustrate: We want a Seventh-day Adventist machine for making granola, but no matter who sells the granola as long as the machine that made it is an Adventist machine. We

must manufacture books with a Seventh-day Adventist press and steam engine, but anybody can sell them. Now it seems to me that the aliens shall be our plowmen and vine-dressers, but when it comes to the harvesting, the labor for souls, it is there that true Seventh-day Adventist hearts are needed to back up the work, and push it forward. I do not mean that I am opposed to our books being manufactured by Seventh-day Adventists, but that is not of primary importance. The best-made books in the world are manufactured in London, but when I began selling these books, I found the need of men with sound hearts. There is danger in our medical work, in our food work, in our publishing work, in our book work, and in our tract and missionary work, of bringing our business—our cattle into the temple courts—in such a way that our councils and labor will be only in regard to the cattle side of it, instead of the themes of salvation.

There is nothing that gives me greater regret than to see a tendency to transfer our tract society offices into business agencies. I like to see the account books properly kept by a good system, but I do not like to see every ounce of vitality and energy in our tract society secretaries used in keeping the books and in doing the routine work.

Some time ago we got out a beautiful journal in Australia. We spent a good deal of money in getting it into news stands. Yet our sales per month, in all the news stands, were only half what they were per week in the hands of one lady. The sales from all the news stands were only seventy in one month, whereas one lady in Melbourne was selling a gross a week. I would give more for one good Seventh-day Adventist old lady to sell our literature than for any worldly book concern in the United States. The vital thing in our work is to get men and women consecrated to personal service. We want to get this movement on foot of enlisting all our people into service of some kind. I know there is success ahead when all the people decide to work.

I have no hesitation whatever in

stating my policy in this book work. Some of our agents have been ashamed of their policy, and have given up the work, and they would better give it up. My policy is that every man available should be let loose from mechanical work, to get into personal service. Every item of commercialism which is not absolutely necessary for carrying the message should be considered as so much dead wood in this denomination, and the men and women in it should be let loose for the work of circulating the third angel's message by personal, heart-to-heart touch with the world, and I am sure as we work toward that policy light will break in upon us, and God will give us victory.

First, we want every Seventh-day Adventist in service; next, we want every church-member to take the responsibility of the tract and missionary work, and consider the locality of the church as their special mission field. I want to see the weekly tract society meetings revived, but not as literary societies. I would rather see a man wrap up a paper and mail it to some one than to hear him sing a solo; and I like to hear solos, too; but the tract society meetings mean work rather than entertainment.

Next, we want to see our state tract societies everywhere made tract and missionary societies indeed. I believe a step should be taken at this conference which will put on foot measures for clearing conference business out of our tract society offices, and for putting experienced men and women in as officers who know all the details of the church librarian's work and the canvassing work. And the secretary of the society should be furnished with sufficient help in book-keeping, wrapping parcels, filling orders, etc., so as to enable him to give his attention to the tract and missionary interests throughout the state.

Our tract society secretaries and state agents should attend our general meetings and our conference meetings, and have every opportunity of education possible. In some states the conference meetings are held in the tract society offices, and the younger workers

are invited to the meetings, and taught how they may help in building up the conference work. I long to see that perfect cooperation and that system of instruction which will give our young men and women, who are not as valuable as we want them to be, a chance to grow, and become as valuable as they should be. Some of the best work that has been done for God has been done by young men. The chief missionaries of the world were young men when they went on their missions. God delights to bless young men and women whose hearts are susceptible to the moulding of the Holy Spirit.

If the old workers who have gained an experience in the things of God will reach out and train the young people, we will not have such a dearth of reliable men to take positions of responsibility when the older ones drop out one by one from the work. I hope the tract societies will give an opportunity to their younger members to grow and develop; and when they make mistakes, instead of turning them out of the work, patiently teach them how to do better.

I will mention a little incident that occurred in the south. We were talking of the part that the Union Conference president should take in pushing the canvassing work, when a motion was made that the Union Conference president be made the canvassing agent, and it carried. Our Union Conferences need to study the situation, and plan for helping the state tract societies before they get into that condition where they are not able to help themselves.

I believe that the general agent of this territory should be appointed and directed by the Union Conference, and he should be a Union Conference employe. His work should be to unite with the state agent in building up the work in the several states.

There are times when some old secretary drops out of the work, and you have to put a new one in. It is a most pitiable sight to see a young person with no experience put into such a position, with heavy responsibilities laid upon him, and with no one to give him help. There should be some one

who can go in and sit down beside him and show him what to do and how to do it.

I think this conference should appoint a tract and missionary secretary who should devote his whole time to the building up of the missionary work.

The publishing house is, by virtue of its organization and strength, able to do a tremendous work by supporting our tract and missionary interests. I have seen publishing houses stand as critics of the tract and missionary work instead of standing as supporters of it. Our publishing houses should make the tract societies strong by furnishing some of the brains with which to do the work. When they do this, there will be a warmer feeling between them. They should stand as great wholesale houses, who will work up every possible means to make the retail agencies strong.

With the Union Conference giving its strong influence in favor of this missionary work, and with the publishing houses furnishing books, men, advice, counsel, and using their influence in every way to help the state organizations to make their work effective; with the state conferences taking the workers into their counsels; with the conference committee standing back of the state officers, freeing the tract society office from some of its cares that have been laid upon it, so that the secretary can go out and work for the church librarians, organizing missionary societies in the churches,—with all these united in one grand effort to get every Seventh-day Adventist in this body to selling and distributing our literature, then the work will go forward.

A LETTER FROM MEXICO

From a letter just received from Brother A. G. Bodwell, who has been for some time laboring in Mexico, we quote the following:—

"During the month of February I traveled about 420 miles on horseback. The most of this trip was through the mountains, and I had to travel quite slowly. But during that time I received from cash sales and subscriptions for our paper (a

small Spanish paper now being published in Mexico City) \$152.49. I took 129 paid subscriptions, and sold about \$25 worth of papers. The rest was from the sales of various books. By this you can see how hungry the people are for truth. I started in to sell the paper, knowing only a few words of the language, and the Lord has blessed me. I am now within a few miles of the line between Guatemala and Mexico, and expect to return by the way of the Atlantic Coast. All through the country through which I have passed the people are hungering for reading matter; and if a printing-house could be established in Mexico City, it would help to solve the problem of not only reaching people in Mexico, but in the other Spanish-speaking countries also. These people are prepared for the message. They are hungering and thirsting for the printed page, and some of them almost shout for joy to think they can obtain it. We can not afford to wait until others occupy the territory, for then we shall find it much harder to reach the people than now."

Our brethren and sisters will be glad to know that steps have been taken towards entering that field in an aggressive manner. The Pacific Press Publishing Company has arranged to open a missionary publishing branch in that country within a few weeks, and invites those who wish to assist in a financial way to send their gifts to the "Signs of the Times," Oakland, Cal.

Read "A Plea for Mexico," in the "Signs" of May 7. It gives many more details than we have space for here. H. H. Hall.

"YE HAVE DONE IT UNTO ME"

Not long ago, while two of our earnest Christian young ladies who are engaged in the canvassing work were going to new territory, where there was a large church of our people, one of them broke out with the measles. On arriving at their destination, where both were entire strangers, the well sister hunted around and found some of the brethren, thinking that she would find a home with them for the sick

one; but no one wanted to take her in. She then went to a doctor, who telephoned to all the boarding-houses in town, but all refused to receive the sick girl. The search was continued until nearly eleven o'clock at night, when she was received at a mission carried on by the Holiness people.

Our people talk much about medical missionary work, and they do a large amount of it for the world, which is right and proper, and we ought to do more; but should we not take in our own people also, and especially our workers when they are out in the field where they can not have the comforts of their own home nor the care of their loved ones. Jesus says, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." And the Testimonies say, "We must encourage our workers."

It is a cross for our canvassers to leave home and go out among strangers, and at the same time their expenses are heavy. They need our encouragement, both in word and deed. They are doing a great work, and many souls will be saved in the kingdom of God through their labor.

S. C. Osborne.

RAP HARDER

Last week one of our lady canvassers knocked at a door, and, after waiting a short time and receiving no response, turned to go away. When she reached the gate, the door opened, and she was asked to come in, which she did, and took three orders for her books.

Give the door a good hard rap, and repeat it several times if it is necessary. Do not be in too much of a hurry to leave. If you can get no response to your knocking at the front door, go to the side or back door. Many times the lady is at work in the back part of the house and does not hear the rap at the front door. I have gone to the back door many times, and readily received an order for my book.

We have an important message for the people, and we must do all we can to get it before them. Be persistent, and it will be a blessing to them as well as to you. Perseverance brings success.

S. C. Osborne.

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J. J. IRELAND M. H. BROWN CARRIE R. KING

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California Conference, are attending the Upper Columbia camp-meeting, at Pendleton, Oregon, and from this meeting they will go to the North Pacific camp-meeting, which will be held at Portland.

The Vegetarian Cafe, at 755 Market Street, San Francisco, is enjoying a very large patronage. In fact, the demands that are made on the institution indicate that another vegetarian restaurant should be opened at once in the business portion of the city.

The minutes of the twenty-seventh annual meeting of the stockholders of the Pacific Press Publishing Company appear on page 4 of this issue. In our next we will present the annual report of the manager to the stockholders.

The missionary secretary of the Pacific Union Conference, Brother H. H. Hall, is in attendance at the camp-meeting of the Upper Columbia Conference. After attending the North Pacific camp-meeting, Brother Hall and Brother S. C. Osborne will visit British Columbia, with the object of organizing a tract society in the province.

A CORRECTION

In the report of the Arizona Conference, published in the "Recorder" of May 8, a mistake occurs. In place of reading on page 9, second column, beginning with the twenty-sixth line, "That ministerial credentials be granted to J. E. Bond and F. S. Bond," read: "That ministerial credentials be granted to E. W. Webster. That ministerial license be given to J. E. Bond and F. S. Bond."

WANTED.—At the Vegetarian Cafe six young ladies to wait on table, two young men to learn cooking, two young men to do pantry work. Address, E. G. Fulton, 755 Market Street, San Francisco.

CAMP-MEETINGS

Local and state meetings have been appointed as follows:—

UPPER COLUMBIA

Pendleton, Oregon. . . . May 15-25

NORTH PACIFIC

Portland, Ore. . . . May 22 to June 1
Seattle, Wash. . . . Early in September

CALIFORNIA

Petaluma, Cal. June 5-15
Fresno (state conf.) November

UTAH

— August 15-24

MONTANA

— . . . August 29 to September 7

SOUTHERN CALIFORNIA

— Latter part of August

OBITUARY

Mrs. Rebecca C. Embree died March 17, 1902, at the home of her daughter, Mrs. Edith Runnels, in Oakland, California. She was born in Ohio in September, 1845, was raised a Friend, or Quaker, and remained a member of that body till, about seventeen years ago, in the state of Kansas, the third angel's message came to her, and she accepted it with all her heart. Since that time her constant aim and endeavor have been to do all she could to bring others to a knowledge of the truth and to instil into the minds of her children a desire to engage in this work.

She has been in California since the fall of 1887, most of the time in the southern part of the state; but for the last three years she has lived near Healdsburg and St. Helena. During these three years she has suffered a great deal, but, notwithstanding her poor health, has been an active worker, and during the past summer succeeded in selling about sixty copies of "Steps to Christ." Funeral services were conducted at St. Helena by Elder St. John. We sorrow not as others who have no hope.

Edith I. Runnels.

Sister E. G. White is planning to attend the camp-meeting at Petaluma, Cal.

An important address on the book work is presented in the Missionary department. Read it carefully.

The progress of the "Object Lesson" work in Montana is noted in the report from Elder W. B. White. Be sure to read it, and then send us your experience.

Full particulars concerning the Petaluma camp-meeting, and special information about rates and tents, will be found in the Field department of this paper.

Brother A. J. Bourdeau is the missionary secretary of the California Tract Society. Brother W. V. Sample, his predecessor, has resigned, to take up other work.

Those who are thinking of attending the camp-meeting at Petaluma, California, beginning June 5, should write to Elder M. H. Brown, 301 San Pablo Avenue, Oakland, Cal., for information concerning special rates.

From San Pedro, Los Angeles County, there has come for some time a call for labor, and the Southern California Conference have asked Brethren J. L. McElhaney and Steven Hare to respond to the invitation and develop the interest.

Elder Knox, in company with Elders Corliss and Cady, of the